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LA MYTHOLOGIE SLAVE. Par LOUIS LEGER. Paris: Leroux, 1901. Pp. xix + 248. Fr. 6.

THE concluding words of a recent article on "Perun und Thor," in the *Archiv für slavische Philologie*, Vol. 23, run as follows: "Man glaubte anfangs fast alles zu wissen und alles sagen zu dürfen, aber erst als man sich überzeugt hatte, dass man nichts wusste, lernte man etwas zu wissen." This remark indicates that it is as yet premature to speak of a "Slavic mythology;" that this term can at best only mean a collection of material for a specific Slavic mythology, if such may at all be separated from the mythology of their German and other neighbors. Our *a priori* judgment is in favor of a Norman and Teutonic influence upon the religious conceptions of the Russians, and this is strengthened by the above-mentioned article in the *Archiv*. However, a sifting of ancient sources in which mention is made of Slavic divinities and religious practices must precede any serious study of the subject, especially when we consider the indiscriminate and perverted use made of them by overzealous Slavophiles. In so far as M. Leger has brought together all known references to Slavic mythology from native and foreign sources, his task is well performed. The author did not intend to correlate his facts into a system, and we have no right to quarrel with him for presenting no conclusions and for throwing no new light upon this puzzling matter. But facts, however carefully collected, do not constitute science, and nobody can escape forming some opinion in regard to mere statements; the author himself, in spite of his explicit promise not to indulge in theories, now and then has recourse to reconstructions, as in the case of Trajan. We regret M. Leger's overcautiousness, and should like to get some idea about the whole matter from one who, as the author tells us, has familiarized himself with it in the course of thirty years. Nor can we understand his skepticism in regard to some Russian sources; his insinuation, repeated in the book before us, that *The Word of Igor's Armament* is a forgery, rests on no proof. Unless Leger can make his accusation good by substantial evidence, we must adhere to the accepted view that it is a precious relic of early Russian literature, and its exclusion from the present work as a source of early Slavic mythology is, therefore, a serious blemish.

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